KASHMIR AND LORD SHIVA'S WORSHIP

BY

SARWA MANGAL SANSTHA



KASHMIR
and
LORD SHIVA'S WORSHIP

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CONTENTS

INTRODUCTION

If we look at the map of India, we find the place of Kashmir at the head of rest of India. It has in the past been the vital part, both politically and spiritualy of the huge body of our country. Even the word "Kashmir" is reminiscent of spiritual culture that has flourished upon this sacred land in the remote past. The word "Kashmir" having been derived from 'Kashmur', the dwelling place of sage Kashap-Rishi.

History depicts this land as having been the centre of art and learning for a pretty long time in the remote past. Her sons have given to the world the subtlest and grandest of philosophies. The fragnance of her spiritual flowers have attracted the recognised seers and sages of India, not to speak of western devotees of her wisdom, who learned Sanskrit only to be able to search the precious gems of philosophy from her ancient scriptures; most of them being lost at present due to recurring political upheavals that this land has seen.

Her unique geographical position, accompained by the choicest display of Nature's Scenic wealth, has remained the source of attraction to the rest of the world.

This land has not only been the birth place of much talked of unbalanced and half-sane ascetics (who can never serve as ideal or axample for generality of man-

kind to follow) but of sanest of philosophers; ideal house-holders and personalities of balanced outlook-nay of ideal and exemplary life. We are in debt and should pay tribute to the illustrious sons of this land like Vasugupta, Somananda, Utpaldeva, Abinavagupta, Parmananda and others who had a message even for the brimful spiritual wealth of Shankaracharya-the outstanding exponent of Vedantic philosophy. All these Shaiva philosophers, unlike the followers of Vedantism, discouraged life long renunciation and were more positive and realistic in their approach to life. They believed that just as a patient suffering from headache does not cut his head for relief, but seeks appropriate measures to relieve himself of the trouble, so the problem of life is to be solved by a positive approach rather than by rash renunciation as some would have us believe. Life seems full of misery and suffering, chaos and conflict, not because it is intrinsically evil but simply because we misapprehend and misinterpret each experience owing to our malunderstanding of life in general. We feel proud of getting the privelege of rummaging for the precious gems that they have deeply embedded with the torch of intuition in our hand and thus echo their spiritual discoveries in the untoward and suffocating materialistic atmosphere of present-day world. It may be the faint spiritual light that shines forth in the densest clouds of materialsm and incongenial atmosphere of present-day world.

Religion and philosophy have much part to play in soothing the over-strained nerves of present-day man; in calming down his tumultous mind by giving value, purpose and meaning to his otherwise aimless life. Both

religion and philosohy, have always been there to answer the deeper problems of life and to eradicate all evils and suffering in life which are the torments of the soul. All true religions and leading philosophies ascribe the cause of evil and suffering in the world to misaprehension of experience and to malinterpretation of life in general. Indeed things are usually taken at their surface value; looked upon superficially and most often mistaken for what they really are not. However religion and philosophy can not serve the purpose if these come in the old traditional garb (i. e. in most fabulous and symbolic form) which common man, with a ray of reason, is sure to mock at. A common man of today has no patience and leisure to unveil the spiritual wealth which is oftently concretised by overdone mythologies and sybolism. He is bound to look scornfully at the crude symbols and primitive rituals and mythologies of popular religions when they offend his sense of reason and rationality, unless they are rationally explained to him. Keeping his environment, education and present-day common atmosphere in view, the common man is not to be blamed much for what he is; much-less for what he ought to have been

It has been rightly said that, God sleeps in mineral; feels in the plant; thinks in man and realizes himself in the sage. The present day mankind has passed through the most savage and barbarous epochs in the remote past; it has fallen victim to dark periods of history, when its blindness reached its culmination in not being able to discriminate between good and bad, life and death, harmony and discord and common wel-

fare and mass massacre. There has been great bloodshed even in the name of religion. The call of religion for universal brotherhood was misinterpreted as a call for conversion to a single faith. Mankind has indeed paid heavy price for developing reason and rationality; morality and philanthropy utalitarianism and humanism. The flight of the intellect in pondering over the mysteries of Nature and her secret laws; harnessing her secret energies for the welfare of mankind, was really commendable and elevating, but as soon as the shadows of egoistic pride and narrow nationalism fell over it, it lost its way and instead of thinking along constructive lines of common welfare of mankind, it set out to misdirect its own avenues and plan the self-destruction of mankind by exploiting Natures laws. It began to prove its intellectual gianthood but moral dwarfness, Here the much needed cry of religion and philosophy preaching brotherhood of mankind and unity of existence should have been much louder ! and still louder !. Had not the great Magician God played with Himself the game of hide and seek, there would never have been strife, darkness and suffering at any time in the world's history. Had he not, though in accordance with His eternal law, been bent on breaking himself up in apparent diversity and multiplicity by self-estrangement, such a heavy cost of evil and suffering should not have been necessary in playing this drama of creation. Religion and philosophy, when rightly understood and interpretted, are there to remove darkness from the lightless corners of our mind. It shall remove all barenness about life and en-noble it by giving true vigour, vitality and meaning to it. Philosophy shall help us to carve out ideal life out of the crude mould

given to us. It is for pondering and diving deep into the ultimate mysteries of existence; its source, purpose and aim.

Shiva Trika Philosophy

Kashmir has been the cradle of world's grandest and most sublime philosphies. The most notable amongst them is the philosophy of Kashmir Shaivism; one aspect of which is Shaiva Trika Philosophy. Shaiva Trika philosophy studies this drama of universal manifestation by resolving it into three ingredients or contituents called Tattavas. These are: (a) Shiva-the Imminent and all pervading aspect of the Reality or the Noumena of all phenomena (b) Shakti-the dynamic energy aspect of the Reality or the phenomena of the noumena. (c) Nara-the individual embodied soul.

There is yet an another transcedental aspect of Shiva i.e. the Reality which is aloof, seemingly isolated and extra-Cosmic in nature. This 'Vishvotirna' or the Transcedental aspect of the Reality may be called the Absolute reality (Ánottura) of the philsophers which has apparently nothing to do with the universal manifestation and is thus unrelated to all manifestation but still the concealed source of every thing in the universe. This aspect of the Reality is called Parem-Shiva. Does this all mean that the ultimate Reality is multiple in nature? No, the ultimate Reality is one and one alone but it has three aspects which have been shown separate for the sake of study and understanding. Thus the three aspects as illucidated above are:

1. Extra-Cosmic or Transcedental Absolute (Param Shiva).

2. Imminent or all pervading substratum of the Universe i. e. Shiva or Noumena of all phenomena.

3. Dynamic energy aspect-Shakti or Phenomena of the Noumena.

The interplay of Shiva and Shakti principles is responsible for the manifestation of embodied soul (Jiva or Nara) and his surrounding world (Jagat). Comprehensively this Trika Philosophy may be said to represent different triple or three-fold principles in nature. These are :

a) The three worlds namely the Material world, the Subtle world and the Causal world.

b) The three distinct bodies of the embodied being namely, the material body active during waking, subtle body or the astral body active in dreams and after death and the Causal body, the seed cause of the individual's embodiment and which remains dormant even in dreamless sleep.

c) The three modes of energy called Sattva (purity), Rajas (lust) and Tamas (darkness) or inertia) The three Gunas are in fact the qualitative division of energy. These gunas manifest as different objects in the universe besides express as the three mental moods of the indvidual mind conforming to illumination or purity, lust and inertia respectively.

d) The three mental states of the individual's life namely waking, dreaming and the dreamless

e) The three-fold acts of the Universal mind namely Creation, Sustenance and Destruction of the Universe, corresponding to generator, operator and destruction cannotation of the word ' God '.

f) Universal powers of volition (Iccha Shakti), knowledge (Gyana Shakti) and Execution (Kriya Shakti).

g) The Hindu Trinity namely Brahma-the creator, Vishnu-the preserver and Rudra-the destroyer.

h) The three-fold mind, intellect and ego principles of the individual Psyche or Chita. And like that there are so many three-fold principles in Nature.

Param Shiva

Param Shiva or Brahman refers to the transcedental aspect of nature i. e. the ultimate reality of absolute conciousness. It represents the ideal condition of Nature; resting in its transcedental glory. This reality of realities, resting in all aloofness; in all perfection and beyond mind and intellect is inconceivable, indefinable and unthinkable. Beyond this reality nothing exists, and knowing it, is being it.

This reality is realizable only when by God's grace this triad relation of knower, knowing and known is transcended. This reality is infinite, not in the sense of a collection of myriad forms of experience, but that it 'Sees' nothing other than itself This transcedental aspect of God is characterised by utter wantlessness, utter motionlessness yet abundent with true life of

resplendent conciousness.

To make the existence of world, as we ordinarily know of it, possible i. e. dynamic aspect of conciousness, this Reality itself becomes the lower indestructible *principles* Shiva or Pursha or (Universal Soul) and Shakti or Prakriti (the primordial energy). These steps of manifestation however do not effect the perfection of the transcedental reality— the Param Shiva.

Shiva

Shiva is the imminent aspect of the trascedental reality——Brahman or Param Shiva. In this aspect, the transcedental reality, becomes the universal Soul ——the noumena of all phenomena. It is rightly called the Sutr-Atman or thread soul as it connects all different creatures in unity. This reality is deifiable as Krishna, Shankar, Allaha, Christ, Durga or Kali etc.

It is virtually the mother of the universe of experience. It is indeed the source of all creatures confirming the Hindu conception of reality as Universal Mother. This reality, though static element of universal conciousness and essentially formless; can take any form for the sake of a devotee. Shiva, being the Lord of the phenomenal world, can make impossible things possible. Shiva is the all-pervading reality residing in the hearts of all creatures and can be communed with devout worship and meditation. To the emperical self of body, mind, intellect and ego, Shiva is the immortal overself

The difference between Param Shiva and Shiva is

only of Scope but not of essential nature, which is of pure-conciousness. It is indeed the spark of the great Sun of spiritual reality — the Param Shiva and inseparable from it. In this condition, Param Shiva performs the five-fold functions, namely universal creation, preservation, destruction, concealment and revelation. In order to account for feeling, it must be universal conciousness (chit): to account for joy it must be Universal ananda; to account for desire it must be universal iccha (desire) and finally in order to account for knowledge and action, Shiva must be universal knowledge and universal Kriya (action).

In Shiva, the universe exists in potential form as non-different from Him; just as heat cannot be separated from fire or the wetness from water, so the universe of name and form cannot be separated from Shiva— its underneath support. In His aesthetic delight, Shiva sports, projecting the universe of name and form out of itself and itself exists in it as the Supreme Lord. However it does not affect His perfection for the act is purely phenomenal.

If Shiva is the source of all beauty and glory in the World, he is also indirectly responsible for the evil and suffering in the world. The curse of evil and suffering is inherent in such a break up into multiplicity by His power of concealment. Evil and suffering, however have a meaning from our relative standpoint and cannot ultimately be a fact This diversity and multiplicity being confined to the domain of name and form does not affect the underneath unity of existence. This underneath unity is the universal soul.

This is the metaphysical truth underlying the practice of morality, philan-thropy and brotherhood. This universe, indeed has, one Atman, one Mind and one crust of so called Matter. Seeming multiplicity need not delude us. It is one Reality thinking and breathing in all creatures. Thus if we try to harm or think ill of some one, we there by harm our own self.

As already described, Shiva is existence itself, knowledge itself and bliss itself It is the animating or lighting principle of otherwise in-animate and in-sentient Nature. Even Buddhi or intellect which is apparently an insentient product of Nature owns its light to this spiritual sun of the universe.

Shiva is responsible for every thing we experience in the world. He is unity, multiplicity and unity in diversity.

Shakti Tattava :

As hinted above, Shakti Tattava is nothing separate from or apart from Shiva-Tattava. The Divine Stir of self-conscisusness of Shiva is called Vimarsh or Spanda or Shakti. It is a pulsation of Supreme I-conciousness of of Shiva who is self-luminous by nature. If we symbolise and represent Shiva by the luminous sun of our Solar system, then the power of its heat and light is his Shakti. If we carry this simile still further by pointing out that sun by its own power has given indirect birth to all the planets and their moons in our solar system, holding all of them in fixed orbits besides sustaining them with its heat and light; that again represents its Shakti aspect If Shiva is the container; what is contained there in, is his Shakti. Vhat we

see feel and think is nothing other than the Shakti or her evolutes or transmutations. Thus what we find in the so called seven realms or planes of existence and beyond them is nothing other than Shakti or her evolutes.

This energy has three modes of expression called Gunas—Sattva, Rajas and Tamas, which account for all its attributes in the manifest world.

Sattva Guna is responsible for illumination, purity and brightness revealing all manifestation. This mode of Nature is responsible for lightness, upward movement of fire, illumin-ation of stars, etc. It being itself devoid of action, is responsible for harmony, clarity and equilibrium. Sattva mode of energy being the abstract principle of illumination, accounts in the mental world for such qualities as joy, pleasure, enligntenment, faith. forbearance, forgiveness, courage, valour, concentration, humility, modesty, indifference, detachment and pure action.

Rajas Guna being the abstract prinsiple of action, expresses itself in motion, desire, excitement and dynamism of any kind. Rajas prevails when it removes the obstruction due to Tamas (inertia) or curbs Sattva. In the mental world; it expresses itself in egoism, argumentation, scepticism, jealousy, attachment, desire to afflict and kill or to rule and in craving for sense pleasure.

Tamas Guna is the lowest of all gunas and represents the abstract principle of restraint. Its function is to veil Sattva and Rajas Gunas by creating the atmosphere

of obstruction & restraint. The phenomena of action and rest or motion and pause seen through out the universe, is the result of interaction of Rajas and Tamas.

In the mental world, Tamas Guna expresses itself as laziness, inertia, torpor, somnolenee, negligence, carelessness, indolence and loss of memory. This Guna springing from ignorance is responsible for ignorance or darkness of any kind. Even the material things of the world exhibit one of the attributes of these three Gunas. Thus excessively sour, bitter or intoxicating things stem from Tamsic Gunas.

Exciting things with brutal vigour like eggs, meat fish, onion etc fall in the category of Rajas.

Things like curd, milk, oranges, lemons and green vegetables fall in the Satvic category. Thus it is very easy to find out which of the Gunas is predominating in any individual. However the three Gunas are inseparably woven into one another but the predominance of any one Guna in an individual will be responsible for the principle trait of his character. All men are unconciously striving to move from Tamas to Rajas and Rajas to Sattva.

Nara (The Individual Soul)

Shiva and Shakti having been discussed above, let us now study the individual embodied soul.

Shiva by virtue of his independent power called 'Sutantra Shakti' manifests the Maya Tatava i. e. the principle of cocealment or limitation or involution. This finitising principle called 'Maya' delimits the Universal

Will, Knowledge and Action into limited will, knowledge and action of the individual soul. These 'Kunchaks' or limitations of the individual are (i) Kala i. e. imprisonment in limited action (ii) Kal i. e imprisonment in limited time (iii) Niyati i. e. imprisonment in limited space (iv) Raga i. e. imprisonment in limited interest (v) Vidya i. e. imprisonment in limited knowledge or awareness.

Now let us study the spiritual constitution of the embodied individual soul. The five sheaths or coverings of the individual are :

a) Material sheath —— Anna maya kosh
b) Breath sheath —— Pranmaya kosh
c) Mind sheath —— Man maya kosh
d) Intellect sheath —— Vijnana maya kosh
e) Bliss sheath —— Anand maya kosh

Above or under these sheaths which are collectively called Prakriti or its products, is the Self-luminous Atman or the pure soul or purusha. Since it is the principle of pure conciousness or awareness and a static witness behind mind, intellect and ego, it is rightly called the immortal overself of man. This immortal over-self is common to all beings, it being spaceless, timeless and causeless. Practically from the yogi's experience point of view, we can say that man has three bodies namely :

i) Material body which we all see and to which yogi's ascribe red colour.

ii) Astral or subtle body—Experienced in dreams

and which survives man's death. The yogi's ascribe white colour to it.

iii) Causal body—composed of mind, intellect and ego were mind carries impressions of innumerable births in it. This causal body of an individual is a collection of ideas in seed form engaged in incessant motion. It is devoid of any colour. Hence colour ascribed to it is black.

As already mentioned, underneath these sheaths lies pure-Atman which is pure witness - conciousness. It is a spark of the greater sun of pure-conciousness called Param-Atman or Param Shiva.

The Divinity of Kashmir

The valley of Kashmir is traditionally called the Devi Angan i.e. the play ground of Parvati or Uma, the spiritual consort of Lord Shiva. Every speck of this land is vibrant with the spiritual energy and every pebble here has a spiritual aura around it. To the discerning and intuitive eye, the very geography and topographical map of this valley represents the divine steps and scheme of creation or manifestation of this universe. If Harmukh Peak, the highest sacred peak in the valley is assumed to represent the Param Shiva stage of the Reality, then the next higher sacred hill Shankar-aracharya represents the Shiva aspect of that Reality i.e., the second stage towards the projection of this universe. The third stage towards the creation of this universe i.e. Shakti stage is represented aptly by the third lower hill, the hill of Hari Parbat. Hariparbat is the hillock of "Chakrishwari" i.e. the Goddess who

weilds all power. Param Shiva, Shiva and Shakti having been topo-graphically represented, the final stage in this scheme of creation is tne projection of Nara i.e. the birth of the embodied beings together with their sense objects. These embodied beings i.e. the people of the valley fill its plains at the feat of Hariparbat hill. Such is the attractive pull of the power dewelling at the hill of Hariparbat, and being the true spiritual Mother of all people irrespective of caste, creed and colour, the people of all three communities have been attracted to choose this place for refuge and worship. Next the omnipotent Mistress of this universe (i.e. Shakti) responsible for the fivefold acts of Creation, Maintenance, Destruction, Concealment and Revelation executes her divine plan of creation through her assistants or executors called Ashta-Bhairovs who have their respective places of dewelling at eight separate places spreading through-out the valley. The Ashta Bhairovs are Hatikishwar Bhairov (at Malkha). Puran Raj Bhairov (at Havel), Mangleshwar Bhairov (at Fateh Kadal). Anandeshwar Bhairov (at Lal Chowk), Tushak Raj Bhairov (at Karan Nagar), Vital Bhairov (at Rainawari). Nandkeshwar Bhairov (at Sumbal) and Pushakraj Bhairov at Chattabal. Besides these, there are so many sub-Bhairov entities spread in villages with in the valley. All these Bhairov's work under the command of Lord Shiva and Parvati and themselves weild some degree of power. These Ashta Bhairov's have their respective domains and are lord's in their own sphere of activity. Since a tree is the most peaceful resting place for any discarnate spirit, Ahsta Bhairov's have chosen trees for their dwelling place. Hence we find the presence of a Mulbery or a Chinar tree inevitably at every Bhairov temple.

The placement of all the above divine entities at various points in the topo-graphical map of the Kashmir valley, conforms to the figure of Sri Chakra or Sri-yantra i e Tantric symbol of creation. Since the location of all the above power points conforms to the specification and layout of Sri-yantra symbol, the remaining space left in this configuration is full of teeming people of this valley which is hence named as Srinagar. The spiritual influence of these spiritual power - points around us is responsible to a greater extant for the very deep religious nature of the general people here in the valley. Green vegetable and lotus bud eating is a salient feature of the food habits of the people in the valley. Here an embodied being in this valley has the glimpse and enjoyment of a paradise during summer and an equally opposing virtually hellish experiences in the winter. This experience of a virtual heaven and hell during the two halves of the year conforming to extreme pleasure and pain helps to a greater extant in the education of the soul and its march towards spiritual elevation and eventual emanicipation.

Shiva-the Personal God (i. e. God with attributes)

The formless reality or Nirguna Brahman has taken the Avatar or an incarnation of Umapati-nath reflecting the highest possible glory and grandeur of the formless God Umapati-nath **or** Lord Shiva also called Mahadev—the Great God executes the plan of manifestation and looks after its day-to-day activities and general welfare etc This vital role of Lord Shiva in creation is elucidated by the various epithets by which he is called. Amongst other numerous names

these are :

1. **Triloki Nath**

This name of Lord Shiva emphasises the fact that he is the Lord of the three worlds—the Material, the Subtle and the Causal. From this word comes the term Triloki Kutumb i. e. Shiva's father-hood of the cosmic family.

2. **Pashupati**

Meaning that Shiva is the father of the Pushu or the embodied being. He is responsible for their bondage and freedom.

3. **Uma - Pati, Gauri Pati or Parvati Pati**

This epithet of Lord Shiva reveals that he is the eternal Lord of his spiritual consort i. e. Parvati-the Cosmic energy.

4. **Ganga - Dhar**

It signifies the yogi's state of establishment in the spiritual centre at the head called Sahasrara where from ambrosia or nectar trickles down from the crown of the head into the yogi's mouth. This ambrosia is the food of the enlightened Yogis who enter frequently into Smadhi i. e. the state of Superconciouness. Hindu's mark this place by growing elongated hair called 'Boodhi' at the crown of the head.

Amriteshevar is Shiva's another name signifying the same truth.

Tripurari

Lord Shiva is called Tripurari for he alone destroys the three cities or forts of imprisonment of the embodied soul, consisting of lust, greed and egoism.

Nataraja

The Universe around us is in incessant vibration. Electrons and protons move in the atom and every planet moves in the solar system. Solar system itself moves within the galaxy and even glaxies are in motion. Paradoxically the observer of this whole phenomena i. e. the mind itself is in motion. This vibratory nature of every thing in this universe is aptly represented by the rythmic dance of Shiva in the Nataraj form. Again we know that vibration is accompanied by sound audible or inaudible. This is symbolised by the Dumuro in the hand of Lord Nataraj. Sound nature of the Reality called Shabd-Brahman has been emphasised because every state of conciousness or awareness is accompanied by sound in one form or the other. A Yogi hears many sounds during his ascension to the super-concious state. The below mentioned sounds correspond to different spiritual stages: i) "Chini" b) "Chini-chini" or Bird chirping c) Bellsound d) Conch sound e) Lute or Veena sound f) Cymbal sound g) Flute sound h) Drum sound i) Double drum sound j) Cloud thundering and primal sound 'AUM' may also be heard. Thus Shabad-Brahman or sound nature of God signifies these Universal uncaused sounds. Hindu's imitate all these sounds in the temples.

Trimbak Nath

This epithet of Lord Shiva signifies the three-eyed nature of the enlightened being, for the third eye or Shiva Netra located between the two eye brows called pineal gland by modern physiologists opens or is activated by intense concentration at the Brikuti or space between the two eye brows. Hindu's signify this place by the application of Tilak over the spot.

Kapalashivar

The place at the crown of the head is the centre of cosmic-conciousness. The Yogi's conciousness dewels inside the skull at the Brahma-randra which is the abode of Lord Shiva in the body. Hence the epithet Kapale-shwar is the right cannotation of Shiva-hood or the cosmic - conciousness of the Yogi. Kapala Mokhsha signifies the release of the Prana or vital life-force of the yogi through the aperture at the crown of the head leading the yogi into a state of super-concicousness characterised by the vision of seeing one in all and all in one. Sahasra Mukhi - Shiva signifies the thousand pettaled lotus (a spiritual centre) at the crown of the head discernable to the psychic vision of the yogi.

Again Maha-Jotirmaya Lingam Swaroop of Lord Shiva signifies the incessant radiant light seen by the yogi at the crown of the head. Prophets and the saints are thus depicted to wear this light around their head called spiritual aura or nimbus. The fact that the head and above is the centre of Shiva-principle is proved by the fact that man while refering to God naturally

points his finger upwards. Again when man refers to himself, he points his finger towards the heart; it being the centre of individual-conciousness.

Dakshina - murti

Lord Shiva is the Guru of Gurus and the king of yogis. He is the Adiguru i.e. the most ancient preceptor of mankind. He assumed the role of Dakshina-Murti while instructing Sanaka, Sanandana and others into the secrets of ultimate truth (Brahma Jnana) and attainment of bliss and beatitude as they lacked both satisfaction and bliss even after intellectually grasping all knowledge from various scriptures.

Amarnath

This name of the Lord Shiva or his Shrine is very popular in Srinagar. It signifies that Shiva is the Lord of immortality. Like wise he is called Mritanjaye i.e. the conqueror of death. It is he alone who confers the boon of immortailty to his devotees thus releasing them from the bondage of repeated births and deaths. Incidently, Amarnath cave is the most sacred and ancient shrine of Lord Shiva in Kashmir where natural ice-lingum appears for the benefit and worship of the devotees. Amarnath cave is said to be the place chosen by Lord Shiva to unravel the mytery of salvation to Parvati.

The other favourite names of Lord Siva are Shankar, Shambhu, Sada-Siva, Rudra, Sulapani, Bhairava, Nilkantha, Chandra-Sekhara, Trilochana, Mahesvara, Visvenath, Ardhenarisvera, Nila-lohito. Digambera, Parem-Shiva. Somananda etc

Worship of Lord Shiva

Worship of Lord Shiva and Uma or Parvati in Kashmir has come in the shape of an ancient tradition and culture to us. Innumerable shrines and temples here have been dedicated to Lord Shiva and Parvati, the notable among these are Mahadev peak, Harmukh Ganga, Harshevare, Svereshere, Kapala Mochan, Gupta-Ganga, Shankaracharya, Hariparbat, Kheer-Bhawani. Devibal, Jwala Devi and others.

Purana's represent Kashmir (the Himalyan Range) as the play ground of Parvati. Thus Lord Shiva has a strong hold over Kashmir, it being the domain of His so called inlaws. Again snow has a special affinity with Lord Shiva.

The whole galaxy of Saints and Seers that the sacred land of Kashmir has produced were all ardent devotees of either the divine Mother or Lord Shiva. Lord Vishnu's worship has not very much been in vogue in Kasmir. The temples dedicated to Lord Krishna and Lord Rama have been constructed only during Dogra rule.

Shiva's personal aspect or Saguna Swaroop has been aptly described by a verse which is very popularly sung in Kashmir. It is :

कपूर-गौरं करुणावतारं संसार-सारं भुजगेन्द्र हारं,
सदा रमन्तं हृदयारविन्दे, भवं भवानी सहितं नमामि ।

i. e. 'O' Lord thou art Camphor - white complexioned and the ocean of compassion. Thou art essence of this universe. Thou wear a garland of snakes around

the neck. Thou dewel and roam in the hearts of all creatures. My prostration to Thee who is always accompanied by the Divine Shakti – the Spiritual Consort (Bhavani).

Again the choicest and very popular prayer to Lord Shiva in Kashmir is:

प्रणतोस्मि महादेव प्रपन्नोस्मि सदा शिव,
निवारय महा मृत्यु मृत्यन्जय नमोस्तुते ।

My Salutation and postrations to Mahadev (the great God). May He (Sada-Shiva) the Conqueror of death redeem me from birth and death.

मृत्यन्जय महादेव पाहि मां शरणागतम ,
जन्म मृत्यु-जरारोग; पीडतं भवबन्धनात ।

I fall to the lotus feet of Mahadev, the Conquerer of death who alone releases man from birth and death, old age and disease.

हर शम्भो महादेव विश्वेशमरवल्लभ,
शिव शंकर सर्वात्मन नीलकण्ठ नमोस्तुते ।

Har, Shambu or Mahadev being most favourite to the World, is the indewelling Soul of every being. To that Nilkanth I bow.

Shiva Mantra:

This is five lettered formula or Panchakshara-Mantra of Lord Shiva. The Mantra is:

ॐ नमः शिवाय Om Namah Shivaya

Prostration unto Thee 'O' Lord Shiva.

The Rudra-Gaytri Mantra of Lord Shiva is:

ॐ तत्पुरुषाय विद्महे महादेवाय धीमहि, तन्नोरुद्रः प्रचोदयात् ।

Om Tat-Purushaya vidmahe Mahadevaya dhimahi; Tanno rudraha Prachodayat.

Shiva himself is the supreme Being or Purusha, the great God or Mahadeva and Rudra the destroyer, thus this Mantra means we comprehend and meditate upon that Mahadeva, may that Rudra impel us to do so.

Maha-Mrityunjaya Mantra :

ॐ त्र्यंबकं यजामहे सुगन्धि पुष्टि वर्धनं, उर्वारिकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात

Om Trayambakam Yaja mahe Sugandhim Pushti Vardhanam Urvarukamiva bandhnat Mrityormukshiya maamritat.

Meaning : We worship the three-eyed one (Lord Shiva) who is fragrant and nourishes well all beings. May he liberate us from the bondage of this World and death, just as a ripe Cucumber fruit is separated from creeper. May I be fixed in Immortality.

Shiva - Ratri

The thirteenth night of the new moon, Krishna Paksha, in the month of Phaguna (Feb-March). is known as Shivaratri, the most favourable Tithi. The word Shiv-Ratri means the night of Lord Shiva. The popular belief is that Shivratri cannotes the wedding night of Lord Shiva with Parvati. However the philosophical

cannotation is that Shiva-hood cannotes the entrance of the emodied soul into Cosmic-conciousness or super-concious state characterised by power, knowledge and bliss It signifiss the realization of the omnipresant immortal self by an embodied being while Parvati or Uma represents the individual soul caught up in the chains of Prakriti i.e the mental state characterised by anger, lust, greed and egoism. Parvati has a desire of being wedded to Lord Shiva, like wise individual Soul has a desire of forging a concious link with his source and thus to enter the super-concious state characterised by expanded awareness i.e. Shiva-Avestha. But this affair is not that easy, because the embodied being has to give us his base nature and untwist the knots of individuality. Far all this devotion, austerity and yogic Sadhana is required, thus Parvati is described to have undergone tremendous austerity before Lord Shiva accepted the proposal of wedding to her. She during her penance had to live on meagre meals first, then on water alone and lastly abondoning food and drink she went on to live on simple air. In fact this whole ordeal she had to undergo was far self-purification. Thus the day when an embodied being as a result of his devotion, Sadhana and austerity enters the state of cosmic-conciousness i.e. Shivahood is verily the day of Shivaratri for him The night of Buddha's spiritual enlightenment was verily the day of Shivratri for Lord Buddha. Thus the day of Shivaratri should be a day of austerity and penance for the people and should be marked by fast, Bhajana and night vigil. Lord Shiva's grace is very cheap and liberal on that day. Lord Shiva being an ocean of compassion and mercy is readily pleased,

even by a slight effort on the part of a devotee on the day of Shivratri. Overeating, gambling and other cumbersome social transactions as observed by most people seems totally uncalled far and inappropriate. It is really unfortunate that people in general have reduced this day to a dead corpse of cumbersome mechanical rituals and burdensome social transactions and thus stripping this day out of the true spirit of simplicity, devotion and austerity.

Among the days, the day of Shivratri, and every monday is most sacred to Lord Shiva. Hence the true devotees of Lord Shiva should observe these days either by a total or a partial fast, Bhajans, prayers and night Vigil or by any selfless activity. The same is sure to be abundantly rewarded.

Symbolism behind the portrait of Lord Shiva

Lord Shiva is portrayed as sitting in a meditative posture or Padam Asana, holding a trident in his right hand and a Conch in his left hand or the left hand is some times empty in a gesture of benediction or granting of a boon. He has a crescent moon near his head with Ganga releasing through the crown of the head. Again he is shown as wearing elephant skin round his waist while squatting on a tiger skin. Again his 'Trisul' wears a Damuru Trident of Lord Shiva represents the three modes of Nature i.e. Sattava, Rajas and Tamas besides other Trika or threefold principles in nature already discussed under Shaiva Trika philosophy. Holding of the trident in his right hand connotes that Shiva is the Sovereign ruler or Lord of the three Gunas of which all beings and their sense objects

are constituted. Crescent moon near his fore-head represents his serene and sobre nature and total conquest of the violent mind. Wearing of elephant's skin represents Lord Shiva's conquest of pride justifying his epithet " Bolay " i.e. simple minded. Since tiger is the most lustful and restless creature, sitting on tiger's skin represents total conquest of lust and restlesness of the mind. Ejection of Ganga from his head represents the highest stage in yogic Sadhana, when a Yogi's conciousness dewels at the crown of the head with ambrosia or nectar of immortality trickling from inside portion of the head into the Yogi's mouth.

Damuru represents the spiritual unstruck primeval sound 'Om', the source of whole creation. A-U-M represents the totality of all sound as is evident from the act of uttering it through mouth with ' A ' starting from the vibrations in vocal cords, ' U ' in the slight movement of the tongue and the plate and the pronouncement of ' M ' resulting in the almost closure of lips. Thus all languages or sounds fall with in the spectrum of A-U-M. In other words, Damaru represents the Shabad-Brahman. The sound of a conch too is an unstruck sound heard in the Sahasara or near the portal to Super-Concious state by the Yogi. Lord Shiva is also called Nagandara which cannotes wearing of Snakes round the neck. This represents the fact that manifestation of the World of Maya does not involve or effect Shiva even if it may involve or harm Jiva's who are duped and deceived by His Maya.

Besides snakes being long lived cannote Shiva's eternity and wisdom. The third eye of Shiva represents

his omniscient vision.

Sometimes Lord Shiva is portrayed as lying flat under the feet of terrifying figure of Kali. This represents the philosphical truth of static and pure witness Conciousness of Shiva-principle in Nature and the dancing Kali represents the all-destroying dance of Shakti-the energy aspect of the Universe at the time of Maha-Pralaya-the Doom's day.

Shiva - Linga

Again Shiva Linga is the most popular symbol of Lord Shiva. Linga portion of the Shiva - Linga Symbol represents Unity and formless nature of the ultimate reality. Also Phallus-like incessant light is experienced by the Yogi at the crown of the head at an advanced stage.

Circular portion of the Shivalinga Symbol called 'Pranali' represents the dynamic aspect of theReality i. e. Shakti. The interlocking of the two represents the eternal wed-lock of Shiva and Shakti principles which brings forth whole manifestation i. e. all creatures just like male and female human principles in nature bring forth all progeny. 'Pranali' is curved and like wise space is also curved in shape as lately proved by Albert Einstein.

Symbolism of Durga's Portrait

Durga Saptashati narrates the birthof Durga when Brahma, Vishnu and Mahesh felt their individual Shakti's in-competant to meet the challenge of the (Asures demons). In a joint meeting they decided that

each one of them and other gods like Indra etc. should contribute a portion of their individual Shakties such that when these Shakties are combined, they give birth to a new and a unique Shakti which shall excel all the three in grandeur and power and thus meet the challenge of the Asuras adequately. Thus Durga seated on a lion is depicted to hold all the weapons of Brahma, Vishnu and Mahesh.

Philosophical Cannotation

Durga, Kali, Parvati and Uma etc. are the personifications of the dynamic energy aspect of this Universe. This energy aspect of all manifestation is pictured as the divine Mother of this Universe because it is energy aspect of the Ultimate reality alone which is responsible for the birth af all beings and the objects around them. For example the sun can be called the mother of the Solar system which includes our earth also. This self-luminous sun holds all the planets in the strict orbits and nourishes all life on the earth by its heat and light, of course we do'nt have to pay any fee or tax etc. for the use of solar energy. The sun shines free of cost on poor and rich and high and low alike. The most evident form of the Mother is our earth. Does not she sustain and nurse us by holding us all to her breast just like a mother does? Does not she feed us by a variety of vegetables and fruit and clad us by her clothing? What a tremendous patience and egolessness she has? She accepts the refuse from our bodies and washes it away by her perenial sanctifying waters. Thus the patience, selfless love, tenderness and all sacrificing nature of human mother towards her child is but a fraction of

the glory and granduer of the spiritual Mother of this Universe. If Shiva, the principle of pure-conciousness is the father of the whole creation, then His energy aspect is verily the Mother of the Universe. Since all that we think, feel and see is all Shakti or energy thus an individual is more near to and directly in contact with the Shakti aspect of the Reality. Thus no body should expect any break - through in the spiritual field without the reverence and worship of the Divine Mother.

The divine Mother is depicted to have either eight or eighteen arms while being seated on a lion. Mind, intellect, ego and the five powers of senses i.e. seeing, touching, smelling, tasting and hearing constitute the eight arms of the Mother signifying that she is that power which commands these eight faculties for carrying out the various functions in the universe. If we add to above eight faculties, the five sense organs and the five sense objects then the total comes to eighteen. Thus the Divine Mother is some times depicted to have eighteen arms. Also eight arms of the Mother can be taken to represent eight supernormal powers of a yogi i. e. Ashta Siddhis.

Again the lion is known to be a Sovereign King of the Jungles for it weilds all power and terror over the rest of the animals. Thus Mother has chosen the lion as her vehicle, signifying her sovereignity, power and command. Mahajoti Swaroop or the glaring light of thousand suns, is the essential form of the Divine Mother.

These concious patches of light dewel at various live and active shrines of Divine Mother in the valley.

These concious spiritual power points on earth are there to help and guide wandering souls to commune with and return back to their source.

Revelation of Lord Shiva

Kashmir Shavism depicts ultimate Reality as the executor of five-fold acts in the universe; they are Projection or creation, Sustenance or preservation, withdrawal or Destruction, Concealment and Revelation. It is with this significance that Shiva is sometimes portrayed as five faced or Panj-Mukhi deity. Most of the philosophers believe that the ultimate Reality is only formless and it can assume no form what so-ever. But this is not true. God is both formless and formful. The formless Reality which is the source of all forms in the universe can take any and every form to commune with his devotees or catter to the needs of latter as the devotee or an aspirant is strongly caught up in the world of names and forms. Thus the formless reality can appear in the shape of any deity or any favourite Prophet or a Saint. The essence of the revealed form has a divine source but the appearance or other extraneous details of the revealed form are acquired from the contents of the mind of the devotee. Thus there are the chances of distortion in the receipt of the divine message.

Lord Shiva, the three eyed ruler of the three worlds and the liberator of souls in particular has appeared to many devotees in Kashmir and in the other parts of India even in recent times. We may quote here a few instances out of so many instances of this kind.

1. Swami Tika Lal Ji lived near present day Taxi stand at Habbakadal about some three centuries ago. He once got stuck up at some stage in his spiritual Sadhana for want of guidance and clear cut vision. During one night, he felt an innate desire to come out for a walk near the bridge. He came out and walked towards the Habakadal bridge in response to his inner urge when he beheld Lord Shiva along with his bull waving his hand in benediction to Swami Tika Lal. The day happened to be 'Somvar' or Monday and 'Amavasi.' The present day Somiyar temple coincidently commemorates this incident at the said place. Swami Tika Lal and Sona Kak Ji's (his disciple) Shivastuti elucidates Kashmir Shaivism meticulously in great detail.

2. Again in the 9th century A. D., Lord Shiva appeared to Vasu-Gupta who was then staying at near Gupta-Ganga area. In his revelation during a dream, Lord Shiva directed Vasu-Gupta, to go and note down the revealed verses in Sanskrit engraved over a rock on Mahadev hill. It is presently called 'Shanker Pal.'

Following day, Vasu-Gupta went out to search this rock and finally discovered a huge rock 'with Sanskrit verses engraved over it. He noted down the verses which took the shape of present day "Shiva-Sutra" book which has already been translated into English now.

3. Lord Shiva appeared as an untouchable to Shankaracharya to teach him non-discrimination against low-caste untouchable people. Like wise Lord Shiva is reported to have appeared to LalleShevare, Roop Bavani Soidvoin, Utpala-Charya, Bhagwan Gopi Nath and other prominent Saints of Kashmir.

The episode of Parvati's birth and her penance for the attainment of Lord Shiva appears to be very remote and far fetched to a man of 20th century. But paradoxically just about four centuries ago, we saw the birth of a daughter in the house of Shri Madav Dhar at Safa-Kadal who had the spirit and aspirations of Parvati inside her soul. She left her husband Hira-Nanda Sapru who together with his mother used to tease her much. After renunciating the world, she went in for very austere penance for a period of twelve years each at Chasmasahebi, Utjan Manigam and Vaskur succeedingly. For some years she did live on water and milk alone. She had the 'Darshan' and realization of Lord Shiva. Rup - Bhavani showed the glimpse of Lord Shiva and Parvati seated in a goluen boat with jewelled Canopy over "Shah Kul" in Manigam (Lar) area to a Muslim saint who exclaimed saying "Bus Saheboo." Hence Rup Bhavani is also called "Alak Sahibe" and the day she left this world for heaven is celebrated as "Sahaban Hinz Satam." Like Lalleshwari (her Guru), Roop Bhavani also dematerialised her body and could not be cremated. She left her tuft of hair behind, which has been preserved even up till today.

POMES

A Cry of Revolt

'O' Lord ! What a strange condition of Thy children here;
Their innocence and ignorance makes them play with mud and mire.

Gropping in the darkness as they are not knowing why, when and where.

Kicking them down from the blissful abode of heaven;
Now you seem to watch them without any concern.

Down from blissful heavenly soil have you forced them to descend.

Landing on the desolate soil, intensely they struggle to ascend.

Designed as you seem to have, this drama of spirit, mind and matter ;

Laid down are the lives of inquisitive minds as martyrs;
Reawaken they shall in the heaven a little later.

After the long journey through the jungles of ignorance; very awkward and odd.

Clasp they shall with throbing heart the long seperated father God.

Happy the long seperated child shall lay in his beloved's lap.

Compassionately watching down his brethren engrossed in sucking the mortal sap.

What Life is

Life is a tragedy; depressed live not.

Life is a battle; defeated rest not.

Life is a test; to fare best fail not.

Life is a temptation; its helpless prey be not.

Life is a mirage; deceived be not.

Life is a mystry; thoughtless live not.

Life is love's expression; love-less live not.

Life is a chance for service; miss it not.

Life is for self-denial; self centered remain not.

Life is a vast farm, to sow best fail not.

Life is a drama; too serious take it not.

Life is a facet of beauty; its subtle enjoyment miss not.

Life is a multiphased affair; one sided take it not.

Life is a multi-coloured panaroma; its essence miss not.

Life is an expression of supreme intelligence, to recognise it fail not.

Life is an incessant flux; un-alarmed rest not.

Life is a death's fore-shadow; to conquer it fail not.

Life is self and not self's struggle; in slumber rest not.

Life is above all, search for divine self, in its realisation fail not.

Life is a show of universal mortality; unimmortalised die not.

What Death is

Death is death for un-enlightened, for enlightened man's

death mistake it not.

Death is an apparent fact; at it tremble not.

Death is a bitter fact; to sweeten it fail not.

Death is a parting from loved one,s; attached to world remain not.

Death is an interruption in terrestrial journey; for real halt mistake it not.

Death is soul-history,s single episode; for its whole history take it not.

Death is rebirth,s preparation; its meaning miss not.
Death is a great lesson, to assimilate it fail not.

Death is a chance for trüe-self,s glimpse; to observe it fail not.

Death is immortality,s proof, in unconciousness die not.

Death is a compulsion for God-ward evolution; on fleshly level live not.

Death is an appeal for utter detachment; to actualise it in life fail not.

Death in fact, is life,s friend; to its higher message heed-less be not.

False " I "

'O' False ' I ', in the world you are the greatest lie.

'O' false " I ", you are a moving shadow on respledent I.

Immortal - I has comeforward to revolt and defy.

'O' false " I ", tell me when you shall die.

'O' " I ", you are the cause of all hue and cry.

With you came the bonds of me and my.

With past and future, you alone tie.
You think your self to be this and that, tell me why?
Along the course of ignorance do you ply.
Now you can't entrap me, how hard you may try.
In front of true Self why don't you feel shy.
You can't hide now the Self,s infinite sky.
With your death shall come a redemptive sigh.

1. "I" The psychophysical self of man or lower-ego.
2. I — The immortal divine self of man or Atman.

Hymn to Shiva-Shakti

"शिव - शक्ति - लीला"

परमशिव शिव-शक्ति म' ज्य भगवती,
दिम पन्न' न भक्ति कासुम सखती,
हाव पन्नञन योक्ती म' ज्य भगवती ॥

Param Shiva, Shiva-Shakti thou art the Mother divine. Grant me thy devotion, remove all obstacles and show thy divine might.

च्यि परा शक्ति च्यि मूल प्रकृती,
छुख जीव प्रकृति म' ज्य भगवती ॥परमशिव०॥

Thou art the transcedental power; the root energy of the Universe and thou the ordinary nature of the embodied.

च्यि इच्छा शक्ति च्यि ज्ञान शक्ति,
छुख क्रिया शक्ति म' ज्य भगवती ॥परमशिव०॥

Thou art the power of Universal volition, thou the all encompassing knowledge and again thou art the universal power of execution.

ब्रह्मारूपी शक्तिः छुख करान सृष्टि,
विष्णुरूपी शक्ति छुख करान स्थिति ।
संहार शक्ति म' ज्य भगवती ॥ परमशिव० ॥

In the form of Brahma, thou art responsible for the

world-creation; in the form of Vishnu, the world is sustained by thee and again thou take the form of world–destroying power.

माया रूपी शक्ति छख शिवस खटान,
अनुग्रह रूपी छख नअनरावान ॥
छख स्वतन्त्र शक्ति म' ज्य भगवतो ॥ परमशिव० ॥

In the garb of Maya, Shiva the ultimate truth is concealed by thee but in the form of Divine grace thou revealth the ultimate Truth. Again thou art the independent sovereign power.

गुनमय गुनातीत छख चि्य शक्ति पोट,
शिव संज्य शक्ति म' ज्य भगवती, ॥ परमशिव०॥

Thou art the energy in the form of three Gunas or mental moods and thou the ruling power above these Gunas. Thou art the concious power of Shiva.

मन, बुद्धि, अहंकार छुय चोन चमत्कार,
संकोच शक्ति म' ज्य भगवती ॥ परमशिव० ॥

Manifestation of the mind, intellect and ego are the wonders of your power.
Thou art the all limiting power..........

चि्य पंचज्ञान पंच् कर्म इन्द्रे;
पंच प्राण शक्ति म'ज्य भगवती ॥ परमशिव०॥

Thou art the five-sense powers, the five organs of action. Again thou art the five-fold prana in the human being.

च्यि पंच महाभूत, पंच तनमात्रच,
मंत्र शक्ति म'ज्य भगवती ॥ परमशिव० ॥

Thou art the five subtle and five gross elements and thou the power in a mystic formula.

च्यि परा पशनती मध्यमा वेयखुरी,
ॐ शब्द ब्रह्मणी म'ज्य भगवती ॥ परमशिव० ॥

Thou art the four stages of manifestation of speech. Again thou art the source of primal sound " Om "

निराकारस आकार छुय चान विलास,
महा माया शक्ति म'ज्य भगवती ॥ परमशिव०॥

Manifestation of form out of the formless is thy miracle. Thou art the unknowable power - My adoration to thee.

" शैव लीला "

"Song of Monistic Truth" (Shiva-aduatvada)

परम शिव थज़रस रोज़ान,
शिवशक्ति रास गिन्दान ॥०॥

Param Shiva remains trascedental, while Shiva and Shakti interplay.

' परमशिव '

परम शिव परिपूर्ण, प'न्य पानस मन्ज़ रोज़ान
कँह ना छु अथ हयु सोम, सारिसीय निश छु ब्योन ।०।

Param Shiva (the Absolute) is complete in itself; resting in its own glory. Nothing known in the world is like it, for it is uniquely different from every thing.

'शिव'

शिव छुय चित सिरिय, जन्म मरनस निश परे
मन चि धवि धवे, साक्ष छुय यि चित सिरिये ।०।

Shiva, the sun of pure-consciousness is beyond birth and death. To the running movements of the mind, Shiva is the eternal witness.

'शक्ति'

शक्ति बनेमच् संसार, शिव सुन्द छुस आधार
शक्ति छु माया व्यवहार, शिवस दिवान आकार ।०।

Shakti has become the manifest world with Shiva as its underlying support. Shakti (nature) has concealing mode of working as it brings form into the formless.

'जीव'

जीव शक्ति हुन्द चमत्कार, शिव बननस अमिसवार ।०।

Jiva (embodied Soul) is the miracle of Shakti, and it alone can realise Shiva-hood.

'ज्ञान'

मोक्ष ज्ञानिच ग्राय, छुय प्रकृति मंज़ शिव म'न्ज़ छ्राय ।०।

Redemptive knowledge is the reflection of Shiva's nature in Prakriti.

ग्राय अनुग्रह सीत चलान, शिवशक्ति म्युल गछान
परम शिव तती ननान, परम शिव तती ननान ।०।

When the reflection of Shiva in Shakti is transcended by Shiva's grace, Shiva and Shakti unite.
Transcedental Shiva comes to the front; transcedental Shiva comes to the front.

Param Shiva— the transcedental aspect of God—the absolute.
Shiva—Imminent aspect of God—the universal soul.
Shakti—Primordial energy or Nature—Dynamic aspect of God.

'आत्मा का आवाज़'

"Voice of the Immortal Over Self"

ना छुसय यि तन बु, ना छुसय यि मन बु,
बु हा छुसय अमर पान, कोन ज़ानान छुख।

Neither am I the body nor the mind.
I am self-immortal, why don't you recognise me?

ना ज़ांह ज़ामुत, ना ज़ांह छुम नशुन
दोनवय हा अज्ञान किय छ़िया छ़ाये।

I am birth-less and death-less for both are the projections of nescience.

ना तन कुय गुलाम, ना मनकुय गुलाम
बस हा अंहकारहीन आज़ाद छुसय ब।

Neither the body nor the mind can enslave me.
For I am devoid of ego and hence free.

ना छुसय ब मनक्यन वावन तूफानन मंज
बस हा यिहुंद अमर साक्षी छुसय ब।

I am not in the storms and turmoils of the mind for I am their eternal witness.

ना छुसय अज्ञानस मंज़, ना छुसय ब ज्ञानस मंज़
बस हा दोनव'अ परे, स्वप्रकाश छुसय ब।

Neither am I in the ignorance nor in the redemptive

knowledge. But beyond them I dewel in self-luminous abode.

'जीव की आवाज़'

"Voice of individual self"

बेअन्त कालुक बेछवुन हा ओसुस
व'न्य ना क्येंह रोवमुत छायन नो गिन्दय वुन्य ।

From times immemorial, I have been begging and seeking. Now I have lost nothing nor shall I play with shadows any more.

ना छु म्य ह्योन क्येंह, ना छुय म्य न्युन क्येंह
दोनवय हा बेमतलब छिम बनेमति वन्य ।

Neither have I to purchase nor take any thing from the world. For both have become meaningless to me.

मायायि हन्ज़ हा हाय छाय व'लिथ
छायन हा पूज़ा त्रोवमय करिन वन्य म्ये ।

Forsaking the shadows and cobwebs of Maya (delusion), I have given up worshipping the shadows and phantoms.

'अभ्यास'

"Call to Practice"

नित्य नियम ध्यान सीत, लय हो गछि म्येन
लय ग'छिथीय हा पय हो लगि म्योन ।
मन शान्त करिथ ज़ान हो गछी म्येन
तति हा ज़ान त ज़ानवुन कुन बनान छुय ।

Daily practice of meditation shall help you to get established in the practice. Familarity with the practice

shall help you to know Me. Perfect calming down of mind shall reveal My glory.

'अनिगटि मंज आलव'

A Cry out of Darkness

अनिगटि छुस गाश म्ये हावतम पननि द्यायि सी'त द्यो,
अज़ान छुस ज़ान म्य करतम असलि पज़रिच हा द्यो ।

1. Enveloped by the darkness of ignorance am I 'O' Lord; out of compassion let the ray of light of knowledge come in.

ब्योन गछिथ दुख म्य ह्योन प्योम मेलनुक वज चारि कर
चि़य हा नाव छुख, चि़य हा तार छुख, चि़य हा तारन वोल द्यो ।

2 Following seperation from thee, I had to suffer much; you are the boat, the ferry and the ferry man.

दर ब दर छुस क'ति कालुक, घर पनुन किथा प'ठ्य मशोम
पननि अथ सीत थप म्य करतम, वथ पनुन घर हावतम
प्रारनस नो वार व'ज छुम; क'ति कालुक छ्यन छुस ॥

3. Hither and thither have I been moving, how is it that I forgot my true abode? Taking me by hand 'O' Lord! show me the way to my home. How can I wait any more, for I am lost to thee since times immemorial.

कर्म चंजव खंजि म्य करिहम, मन ना ज़ांह डन्जि रोज़ान छुम
कर्म बन्धनन छ्यन म्य करतम, तेलि हा मोक्षच आश बन्यम ।

4. The hard Karmic blows have shattered my heart and my mind never remains in equilibrium; with the untieing of knots of Karma, the hope of release

shall come.

जन्म-जन्मन छ्रायन गिन्दुम, कल ना पज़रिच ज़ांह क'रम
नेन्द्रि प्योमुत क' ति कालुक, वुज़नावतम हा दयो।

5. Countless births have I spent in play with shadows and never have I longed for the truth. Now let you awaken me from this long slumber.

मायायि हं' ज़ छाय म्य तुलतम, तेलि हा पज़रस पोज़ बन्यम
अनिगटि छुस गाश म्य हावतम, पननि दयायि सी' त दयो।

6. Take off the Veil of Maya (Concealment) from my eyes and let the Truth assert its position. Since I am enveloped by the darkness of ignorance, grant me the boon of Self-knowledge.

पोज़ क्योहजि खटिथ रोज़ान, छायन पूज़ा छुस करान,
पज़र निश डोलमुत त्वय छुस, वथ म्य असलच हावतम।

7. Alas the truth is concealed and I am worshipping shadows. Distracted from the truth am I, show me the right track.

दूरि तमाश मता वुछतमः पथरिस मा प्यमय हा दयो
बोन वसिथय वथ म्य हावतम, कंड् युथ ना अचनम दयो।

8. Do not be a far off spectator for I may fall down before reaching the goal. Come down to assist me along this thorny track.

तोछ़ हा छ्यम गजिमच कोछि तुलतम म' ज्य बनतम हा दयो।
बेअन्त कालुक ओश हारान, मता प्रारनावतम हा दयो॥

9. Exhausted am I, take me in the lap and act as my

mother since long have I been in tears; keep me not waiting any more.

' अशान्त जीव '

"Peaceless Individual"

हा अशान्त जीवो च्यथ दिथ चेनतो
कति आख कोत छुय गछुन च् क्या छुख करान
च्यति हो पता छुय म्यति हो पता छुय
क्याहतान हा रोवमुत सुय सर करनि आमत्म
वनता हरि ॐ, हरि-हरि ॐ,
हरि-हरि-हरि ओम्, हरि-हरि-हरि ओम् ॥

"O" Peaceless friend, juststop for a while to think whence you have come, what are you doing and whither have you to go. I know and you too know, that it is because some thing has been lost that we are here.

अनिगटि पकन सीत कण्डि हो छिय अचान
खूं त्यन प्यठ खूं त्य छिय हा यति लगान
कर्मुक यि बोर ना पान तुलिथ ह्यकख
सुलि गरि दयस सोरुय पुशरावता ॥

By moving blindly along the dark track of life thorns are pricking your feet and you are stumbling again and again. You yourself cannot carry this heavy load of Karma, so it is better to make a timely surrender to the Lord.

सत-चित-आनन्दघन छायन हो लारान
यि जगत अथ पत छुय हा दौरान
कां' सि नो नज़र अन्दर छय हा पिलान

बस यथ जगतस मुदय गंडित वुछान ॥

People are running after the mirage of knowledge-existence-bliss which can truely be got from pure self-knowledge alone. No body is inspired to peep within; for all are mesmrised by this sense - world.

मोह कुय हा माय छुख कामुक हा राग छुख
अंहकार कुय चिक्रचाव हा छुख
पजरुक लोल ना कांसी वन्योमुत
यमि देह कुय राग कांसी ना मशोमुत ॥

Most people are covetous and cherish lust for sense pleasures and egoism. No body longs for the truth and none thinks of existence higher than that of flesh.

पान शाह आसिथ गदा छिय बनेमति
अमर आसिथ मरुन छिय हा मा' निथ
संसार दोखस मंज नेन्द्र छिय हा त्र' विथ
थोद वुथनिक स' री विचार त्र' विथ ॥

Though kings, they act as beggers; though immortal, they believe in death. In this world of suffering have they slept leaving all resolves and hope of salvation.

जगतस मंज रूज़िथ जगत छुखा त्रावुन
अमर पान सारिनय छुखा सर करुन
पथ कॉलि न करूख यमि काल छुख करुन
यमि काल नय तय ओंह कालि ज़रूर करुन ॥

Since all men have one ultimate destination of discovering their immortal self, they have to learn to be in the world and yet not of if. If they have not done so in

the past, they may do it now and if not even now, they are bound to do it in future.

रावुन ना केंह छुख त्रावुन क्येंह छुख
नवि सर यि जगत परज़नावुन हा छुख ॥

To realize their immortal self, they have not to lose or forsake anything but to look and see this universe in the new light.

'यि ऋषिव वोन'

'This is what Sages said"

कन थव ऋषि कथन जन्म मरनस गछीय छ्यन
दोखन त दाध्यन छ्यन गछीय दय दर्शन
यी ऋषि गयी वन्य वन्य.........
सन्य-सन्य तिमव यी वोन ।

O friend, to cut asunder this chain of births and deaths, payheed to what sages say. One glimpse of God shall put an end to all misery and pain. This is what sages said and passed away. This indeed is what sages uttered from their depths.

दोख अपज़ी छुख सहान ग रत कोन छुय यिवान
वोथ थोद दि दयस वोन्य जवहर नेरी यि क'यन
यी ऋषि गयी वन्य-वन्य ..... सन्य-सन्य तिमव यी वोन ।

"O" friend, why are you blindly suffering without a murmer; just put yourself together, stand and start in the quest of your true self (God) for your so called stone shall turn out to be a gem. This is what sages said and passed away. This is indeed what they uttered from their depths

ऋषि कथन च़ सन त्राव खोट सोदा वोन्य
हनि-हनि छ्य गलान यि तन कथ्य भ्रम्योय चोन मन
यी ऋषि गयी वन्य-वन्य...सन्य-सन्य तिमव यी वोन ॥

Just go deep in what sages say and leave this unequal bargaining in the world. This body of your's is prone to decay and death. How is it that it has bewitched and mesmerized your mind ?

देह मान्य'न आत्मा ज़न खोट नेरि यि चोन सोन
अन्त समय पछतावुन गव नार विज़ि क्रूर खनुन
अज्ञान चि गटि मंज मरुन गव छांटि रोछ यीर गछुन
यी ऋषि गयी वन्य-वन्य...सन्य-सन्य तिमव यी वोन ।

Your gold (body) will corrode in the end if you mistake body for Atman—the true self. To repent in the end is like digging a well at the time of fire and to die amidst the clouds of ignorance, is like being drowned without knowing the art of swimming. This is what sages said and passed away. This is indeed what they spoke from their depths.

' मन

दोहय य'त यति नो क'डन्य ह्योर-ह्योर छु खसुन
पुशभाव मशुरावुन भगवान छुय चे बनुन ॥यी ऋषि०॥

You have come here not to pass your days alone but to evolve higher. You have to outgrow the stage of animalhood to embrace God - hood in the end. This is what sages spoke and went away. This is indeed what they spoke from their inner depths.

इन्द्रीयन हुन्द् ख्यन पेयि मशरावुन चे वोन
ज्ञान रज़ि मन गन्डुन ह्योर-ह्योर गछ़ि खसुन ।।यी ऋषि०।।

Now let you stop feeding your senses. You must learn to tie your mind to the rope of knowledge and ascend higher and higher. This is what sages said and went away. This - indeed is what they spoke from their depths.

'बुद्धि'

बुद्धि गछ़ि वुज़नवान्य पोज़ अपुज़ ज़ाननावान्य
स्थूल ज़ान त्रावनावन्य अत्य सूक्ष्म करन्य ।।यी ऋषि०।।

The intellect must be awakened and taught to discriminate between real and unreal. From grosser level it must be made to function on a more subtler plane. This is what sages said and went away. This is indeed what they spoke from their depths.

'अंहकॉर'

चोन म्योन गछ़ि त्रावुन कुन्यर गछ़ि भावुन
अहं गछ़ि मद् वालुन दयस गछ़ि पुशरुन ।।यि ऋषि०।।

The delusion of 'you' and 'me' should be given up, and the spirit of unity of existence must be inculcated. The egoistic pride must be humbled down and ego surrendered to the Lord. This is what sages said and went away. This is indeed what they spoke from higher vision. (Man is a puppet in the hands of nature yet he is here to prove reverse as true).

'भक्ति'

दिल केअ लोल नादन छुय दय कन दिवान
थलि-थलि ज़न वुछान बूज़िथ छु शांति दिवान ।।यि ऋषि०।।

The Lord pays heed to the loving cries of the heart. Being a keen spectator, He listens to them and bestows peace in return. This is what sages said and went away. This is indeed what they spoke from higher vision.

'अनुग्रह'

दोह अकि दय ज़ोर दिवान पृथ्वी प्यठ छुय तुलान
दैव गथ छुय हावन अनुग्रह छुय करान
परम सत्य छय हावन मोक्ष ज्ञानुक गाश दिवान ॥यि ऋषि०॥

One day, at his divine will, Lord shall lift the devotee from the mortal crust of earth, thus show his Lordship in besttowing grace to the aspirant. He bestows the glimpse of trascedental truth yielding liberating wisdom.

'चित सिरिय'

"The Sun of pure Conciousness"

पूज़ करहय च्यथ सिरियस
तथ निराकार शिवस ॥तथ०॥

My heart longs to worship the self - effulgent sun of conciousness-immortal.—That formless God, Siva.

अहम अर्पण करस, मन व्चन बु माल करस
तथ निराकार शिवस ।

Let psycho - physical self, surrender to the higher-self. Let me present a garland of mind-waves to the self-luminous reality - The Siva.

कोना बु नमस सतकिस सतस, गाश किस गाशस,
तथ निराकार शिवस ।

Why should not I bow to the "Truth of the truth" "Light of the light," — That formless Siva.

संकल्प विकल्पन हिंज माय ब त्रावस
मोक्ष दामुक अमृत ह्यमस ॥तथ०॥

I shall give up the fondness and passion for ideas, thoughts and discrimination and demand the nectar of immortality from Him.

अखण्ड ऑसिथ खण्ड यथ बासान
ज़ॉनिथ युस जन वलसान

Ultimate reality though one, appears as many ; it has consciously become this universe of multiplicity.

मायायि सीत कुन्यर वुछ्ता किथ प' ठ्य छुपान
पूज़ करहय च्यथ सिरियस तथ निराकार शिवस ॥

With the help of inscrutable power (Called Maya), it conceals its all—oneness.

'माया'

Maya—The make-believe force of Nature

माया वुछमय चूर करान
अपज़िस पोज़ बासनावानो ॥

I saw theivish Maya stealing ;
Making untrtuh appear as truth

जीवस छि जीवुत मोटरावान
कर्म बन्धन ज़ीर ज़ीर दिवान

It nourishes the finitude of embodied soul.
It sets Karmic bonds in motion.

मंज़ जागंतस सोपना छि हावान
गांर गरि ज़ीवस अमरावान ।।

During waking it mesmerises to see its own dreams in the World. Every now and then it hypnotises an individual.

मनकिस नशस छय हा कारण
अथ नशस मंज़ छि वं' स सोरान,
पत ना केंह छु लारान ।।

It is the cause of passion andlust in the mind.
In this drunken state of mind, the life is spent.
In the end nothing lasting comes to hand,

ज़ीवस छि अहमकुय कारण
कर्म बन्धन यिहय वोनान ।।

It is the cause of egotism in man.
This imaginary 'I' knits the knots of bondages.

मंज गाशस छय गटि हुन्द कारण
वुछ नस मंज छुय अनिरुक कारण ।।

It is the cause of darkness amidst light.
While seeing, it is the cause of spiritual blindness.

शान्ति मंज छय अशान्ति हुँद कारण

सोखस मंज छय दुःखकुय कारण ।

Amidst peace, it is the cause of peacelessness.
Admist happiness and harmony, it is the cause of sorrow and suffering.

रावनय छय रावनुक कारण
थेपि थेपि छांडनुकुय कारण ॥

Amidst self-fulfilledness, it is the sense of some thing being lost. It is the cause of seeking and searching.

आसनस मंज छय न आसनुक कारण
पान् राज़स छय बेछनावान ॥

In wantlessness, it creates the illusion of want.
In utter forgetfulness; it makes the king to act as a begger.

देह बोद्ध हुंद छय हा कारण
अमरताय मंज़ छय मरनुक कारण ॥

It is the cause of myopia of body-conciousness.
Amidst immortality, it creates the illusion of death.

कुनिरस मंज छय बेनिरुक कारण
पूर्णताय मंज छय छन्दिरुक कारण ॥

In all unity, it creates the illusion of diversity.
In all comple.eness, it creates the illusion of lackness.

शिवस छि भक्तिस निश खटान
होर योर यहिय छय हा टालान ॥

It conceals Shiva (The overself) from the devotee and tries to amuse him with ephemiralities of this and that.

ज्ञान प्रकाशस तल छि पिगलान
शिव संदि नज़रि तल छि नो दरान
शर्म सीत गॅल गॅल छय गछान ॥

The glare of self-knowledge melts it down.
When Shiva (The true self) comes to the front, it takes to heels and in utter abashment it melts away.

' यि ब '

This "I"

यि 'ब' संसारुक छुय बडि खोत बोड भ्रम
ज्ञान गाशिय योत अथ गालान
मनस ज़्न चलान शांश तय तम ॥

Identification with the psycho-physical " I " is the greatest delusion in the world. Only the knowledge of the self can remove this delusion thus relieving mind of great stress and strain.

यि 'ब' त्रावित केंह नो पोंशि च्य यम
च़लि यिन गछ़ुनुकुय भ्रम ॥

With the forsaking of this " I " the threat of death shall vanish and the illusion of birth and death shall fall off.

य 'ब' त्रावित शमी च्य अशान्त मन
परम आनन्दुक प्ययी चे ज़ोन ।

By forsaking " I ", the pure state of otherwise restless mind shall be restored and the memories of blissful Atman shall dawn.

य 'ब' त्रावित छ़्यन्यर गछ़ी चे कम
पूरनतायि मंज बोलसक च़ ज़न ॥

All psychological deficiencies shall dissolve with the thrill of self-perfection.

य 'ब' आत्माथि प्यठ छय पकव'न छांय
अमर पान ओंह यिथ अथ मशान ग्राय ॥

This " I " is a restless shadow on respledent I (i e. Atman) and with the coming of the immortal self to the front, it shall cease to be restless.

द्व द्व करनस छस न रोजान जाय
चित सिरियस ज़न वोथान ओबरिंच छाय ॥

In utter wantlessness, there is no meaning in association with " I "; thus the spiritual Sun gets declouded.

पतिमिस त ब्रोंहमिस दिवनावान छोख त ग्राय
यिहोय मोटरावान मोह तय माय
अमी मंज नेरान दुहय तय वाय ॥

This " I " is responsible for attachment to the past and future thus the cause of evil and suffering for the individual.

म' ति म्योन अमी मंज द्राव
दोयतुक भ्रम अती ज़ाव
शान्ति मंज आव अशान्ति हुंद वाव ॥

From " I " has sprung forth ' me ' and 'mine', with this the delusion of duality had its birth, creating restlessness in the ideal State of the mind.

अथ विजि वावस ल' जि च' ञ नाव
दुखव त दादचव तवय वोलहय नाल ॥

In this storm of misapprehension, the boat of your life got entangled giving rise to the evil of fear and suffering.

अभि 'ब' चिय लय च त्राव
अमर पानिच ध्यथ च थाव ॥

Identifying your-self with the immortal self, give up fondness and attachment to the empirical ego.

अमर साक्षिच पदवी च प्राव
मशराव यि आव तय जाव ॥

Gaining the status of eternal witness, shun this delusion of coming and going.

अमर पानुक आनन्द च छाव
यी ऋषिन हिंज छय हा राय ॥

Live in the blissful freedom of Atman, this is what sages stood for.

'अहमच छाय'

"The Shadow of Ego"

आत्मायि हा छाय अहमच खटरावान छय
वासनायि सीत रंगिथ बुद्धि हा आत्मायि मशरावान छय ॥

Atman (Pure conciounness) is concealed by the shadow of ego. Budhi (intellect) coloured by desires (Vasana) tends to forget the truth (Atman).

सिरियस हा पान ग्रहुण ल'गिथ छुख च
यथ हा अनिगटि मंज क्योह यि च्य बोज़न्
वनता हरि ओम; हरि-हरि-हरि ओम हरि हरि ओम ॥

You have yourself eclipsed the sun of pure conciousness. Now in this darkness what will come to your sight. Chant Hari Om, Hari Om.

अज्ञानकिस ओबरस तोति गाश छुय तरान
तथ हा स्वप्रकाश आत्माय हुंद
वनता हरि ओम हरि ॐ ॥

Even this mist of nescience is penetrated by the light of respledent Atman.

संसारुक भ्रम त्राव इन्द्रियन हुंद ख्यन मशराव
मनस ठहराव करिथ आत्मायि हुंद गाश ज़ान
वनता हरि ओम हरि-हरि ओम ॥

Leave this delusion of the world and stop feeding your senses. Calm down the flickers of your mind and realise the truth (Atman).

मायायि हा डोख छुय अमर आत्मायि हुंद
न्यति-न्यति करिथीय अमर पान च प्रज़नाव
वनता हरि ओम हरि-हरि ॐ ॥

The play of Concealing nature (Maya) is supported by Atman. Practise 'not-this, not-this' till you realise your immortal self.

आत्मा हा ज़ानुन ज़िन्दय मरुन छुय
मरिथ ति क्येंह ना मरुन च्य छुय
वनता हरि ओम हरि-हरि ओम

To Know Atman is to die while living. But yet in that apparent death, you can,t die for you are immortal.

' शोंगिथ सोर्फ '

" Sleeping Serpent "

संसार शोंगित सौर्फा
प्यठ पकान ज़ीव स्योद सादा ॥

This world of birth and death (Samsara) is a sleeping serpent. Over it the individual moves in utter innocence and ignorance

पज़रिच छस नो पता
अमर पानस निश जुदा ॥

Truth is not known to the individual; for he is self-estranged.

मायायि हेंज, प्यठ छस थफा
करि गलती दियस टोफा ।।

Since Maya has her strong hold on him, he is apt to be lead astray and get stinged.

वोथि नेंदरी तुलि वोठा
छांडनि लगि तलि शफा
राम राम दी क्रखा ॥

This sharp sting shall shakingly awaken him one day. Leaving in the quest of Truth, he shall yearn for God.

होर योर दि नज़रा
कंहनो लग्येस पता ॥

While looking around, he can't get the answer.

यलि पेयस अन्दर नजरा
गारनिलगि मन मन्दरा ॥

For-saking outward search, he will be urged to look within the sacred shrine of the Mind.

करनि लगि यलि मनस सफा
डेशि वासनायन हुंद मला

Confronting the impure desires and habits of the mind, he will go for internal purification

लगि ध्यान धारनायें
गलनि लगनस वासनाये ॥

Consequently he will be urged to meditate. With meditation Vasana's will tend to die.

वौपदेश्य ज्ञान लिये
शमेस मन शांति भोव्ये

Flashs of the self-Knowledge shall take birth in the mind, to restore peace and serenity.

अहम ह्'नि ह्'नि गाले
दय ओंह ओंह पके

With the total surrender of the ego, the immortal self shall shine forth.

जि़वुत यलि पूर् गाले
दय योत तेलि मोच्चे ॥

With the dissolution of individuality, the fullness of self-realization shall come.

नज़रा पेयस परे
रोव़मुत यियस अथे ॥

The eye of the transcedental knowledge shall open to regain the lost paradise.

परम सत तेलिी पज़े
परम सत तेलि पज़े ॥

Then and then alone the transcedental Truth shall assert itself.

दौदस यलि थ'न्य खसे
थ'न्य ति दौद पति नो रले ॥

By such a lightning of illumunination, milk shall precipitate better not to mingle with it any more

SARWA MANGAL SANSTHA

" Come let us serve mankind "

It was with the inspiration and invigorating strength of the Divine who dewels in all of us and rules all beings from inside, that our organisation had its birth and stood the test of the time. This organisation was started for the humble aim of serving the destitutes, invalids, widows, widowers, handicapped and the like on 2nd October 1985. It has been a complete success in delivering the goods with respect to the aims and objectives for which it was constituted. The credit of its success goes to all our members who expressed their dedication and zeal by being prompt and regular in their monthly subscriptions. We count on the support of every member of our organisation in particular and the public in general.

Our membership has increased from an intial figure of ten to seventy at present.

Some members pay Rs. 50/- per month and others pay Rs 25/- in the shape of monthly subscription. Presently we are paying aid and relief to sixteen deserving families on monthly basis.

Our Aims and Objectives :

a) To extend aid and relief to destitutes, widowers, handicapped, down trodden and the like. Thus to check any exploitation as a result of acute poverty.

b) To offer free blood donations and medicines to the destitute patients.

c) To promote moral, ethical and spiritual growth in the people by holding Sat-sangs, debates and publishing relvant literature,.

d) To encourage self-employment and business entrepreneurs and to reduce desparate dependence on Government Services only.

e) To make people fully concious of social maladies and other harmful conequences of adherence to wasteful customs rituals and other superstitous practices rampant in the society.

f) To encourage and patronise antidowry moves within the society and to organise simple and dowryless marriages.

Performance :

a) The welfare society is extending aid and relief to sixteen families on monthly basis at present besides granting lump sum aid to some critical cases. The montly assistance varies from Rs. 50/- to Rs. 125/- per month. Disbursement in the shape of aid and relief up to January 1987 Rs. 12382/-. The monthly disbursement as aid and relief at present is Rs. 1600/- per month.

b) Aid to riot and fire victims Rs. 7000/-

c) For two kindey transplantation cases Rs. 1500/-

d) One simple and dowryless marriage was organised by our Sanstha at Kheer Bhavani on 2nd October 1986. This event was given

full TV and Radio news coverage. Besides a detailed article on this event was published in the news papers and posters so that people in general simulate such mariage reform moves.

e) Frequent lectures and debates have been organised by this Sanstha where distinguished scholars and saints were invited to speak on Socio - spiritual topics.

f) Small brochures, pamphlets and posters have been published high - lighting social evils and the performance of the welfare - Society in general. Publishing of this book is yet an another step towards this direction.

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